

Mr. C. A. Kunjunni Raja.—I move for leave to introduce the Cochin Small Holdings Bill.

Mr. A. Eachara Menon.—I second it.

Question put and agreed to.

Muslim Succession Bill.

President.—Mr. K. Mohamed Seethi will move for leave to introduce the Muslim Succession Bill.

Mr. K. Mohamed Seethi.—Sir, I beg to move for leave to introduce the Muslim Succession Bill.

Mr. C. J. Mathew.—I second it.

Question put and agreed to.

Cochin Absolute Privilege Bill.

President.—Mr. V. V. Anantapadmanabha Ayyar will move for leave to introduce the Cochin Absolute Privilege Bill.

Mr. V. V. Anantapadmanabha Ayyar.—Sir, I beg to move for leave to introduce the Cochin Absolute Privilege Bill.

Mr. A. L. Antony.—I second it.

Question put and agreed to.

Bill to Prevent the Dedication of Women to Hindu Temples in the State of Cochin.

President.—Mrs. G. Pavitran will move for leave to introduce the Bill to Prevent the Dedication of Women to Hindu Temples in the State of Cochin.

Mrs. G. Pavitran.—I beg to move for leave to introduce the Bill to Prevent the Dedication of Women to Hindu Temples in the State of Cochin.

Mr. V. Achyuta Menon.—I second it.

Question put and agreed to.

Resolutions on Matters of General Public Interest.

(18) *Cosmopolitan Hostel* (contd.)

President.—We shall now continue the discussion of resolution No. 18.

Mr. K. P. Kannan Nayar.—The resolution runs thus: "This Council recommends to the Government to start a Cosmopolitan Hostel attached to the Maharaja's College, Ernakulam, in the building now used for the Caste-Hindu Hostel".

Yesterday, while this resolution was discussed here, most of the discussion turned upon the abstract question of whether hostels should be established on sectarian lines or on cosmopolitan lines. Yesterday was not the first time in this Council, so far as this question was concerned, that resolutions of this nature have been moved, and it is gratifying to note that over

and above the fact that the whole House was in favour of the principle underlying this resolution of establishing hostels on non-sectarian lines as far as possible, it is also gratifying to note that the Government have accepted the principle and that they were trying to make the resolution practicable in working as far as possible. So that, if I say anything with reference to the practicability of the specific proposition that is now put forward before us, you will not misunderstand me in thinking that I am against the principle of this resolution. So far as my views are concerned, I am against establishing hostels on sectarian lines. But now here the proposition is that there is a Hostel here which is called a Hindu Hostel, and probably it is a Caste-Hindu Hostel, admitting only caste-Hindus. From the discussion yesterday I happened to understand that this Hostel now provides accommodation for about 100 students. The Director of Public Instruction may correct me if I make any mistake. Now, there are a number of other Hostels also.

Mr. S. K. Subramania Ayyar.—72. Now it is 100.

Mr. K. P. Kannan Nayar.—It was intended to accommodate 72 students. Owing to the increased accommodation that was required and the difficulty of finding out, the same one room is being occupied now by three students instead of two. We all know that there are also other hostel arrangements attached to this college and financed by the Government alone. Now let us see. Supposing this hostel is to be established on non-sectarian lines and it is to be converted into a cosmopolitan hostel, what would be the result? That means that all the 100 and odd caste-Hindu students who are being accommodated there, naturally some of them at least, will have to give room for boys of other castes, Christian boys, non-caste Hindus and so many others, so that the Government will have to find accommodation for the boys who will be deprived of accommodation in their hostel. Naturally for those boys, I may tell you, it may be necessary that there may be sufficient accommodation forthcoming in the other hostels. The number of students excluded from that hostel may be drawn to the other hostels where there will be sufficient accommodation there for those students. That is what I am saying. Hindu students can live there and the Thiyya students that have exclusive use of them can come to this. But we know as a matter of fact it is an elementary fact that matter occupies space exclusively of other matter. Supposing the number of students who seek accommodation are given accommodation here, accommodation will have to be found for them in the other hostels. There is absolutely no objection provided it is practicable. The mover of the resolution only wants to make the hostel cosmopolitan so far as lodging itself is concerned. So far as boarding arrangements are concerned

here may be separate messes and dining halls and all that. The difficulty will be so far as every hostels is concerned, you have to establish separate messing arrangements and each and every one of these students may require separate messes.

Mr. C. J. Mathew.—That is what is done in Madras.

Mr. K. P. Kannan Nayar.—I am not speaking of Madras or any other place now. I have absolutely no objection for that if there is accommodation available. 50 Hindu students will have to seek accommodation elsewhere and you will have to arrange a separate Brahmin mess on vegetarian lines for these 50 students. You will have to make separate dining rooms and kitchens here. That means that in all the hostels which are now attached to the college and especially in several places you will have to establish separate cooking and dining arrangements. Now if all these buildings are in one block and if there were a number of hostels in one and the same place there would have been absolutely no difficulty. So far as messing arrangements are concerned he can go there. Now the difficulty so far as this hostel is concerned is to find out cooking arrangements in all these different hostels. That is the practical difficulty.

Mr. K. Ayyappan.—How are you going to solve the problem?

Mr. K. P. Kannan Nayar.—That is my point. Here there are 100 caste-Hindu students. Now supposing 50 Christian students or non-caste Hindu students come here. They cannot be denied admission. They must be admitted. You will have to establish two or three dining arrangements. You cannot compel the boys to mess together. That you can't do. Now you will have to arrange separate messing and cooking arrangements for all these different sections in all the hostels. That is the only practical difficulty that I can find. The principle is there. If you want to work out that proposition all at once, you will have to incur additional expenditure. If you can make it practicable by adding a number of other buildings in all these hostels, do it by all means. You will have to do it.

Mr. A. B. Salem.—Sir, may I put a question to the Hon'ble Member through you? There is no question before the House of turning out students who are caste-Hindus and accommodating them elsewhere.

Mr. K. P. Kannan Nayar.—That was why I said that matter occupies space exclusively of other matter. Suppose now there are 100 students. If you want to accommodate a few more you will have to deny admission to some of them already in the hostels. That means they will naturally have to give room for others. You can accommodate only 100 students and that means it may be necessary to have separate

cooking arrangements for them next year or even this year when you admit the other castes. That appears to me to be somewhat inconvenient. Of course if the Government find it convenient I am perfectly in favour of the proposition. The whole thing will have to be shifted in two or three years to RamaVarmha-Puram. I do not think whether it would be worthwhile to put up additional buildings and establish separate cooking and messing arrangements to suit the convenience of different sections. Now the question is, so far as the messing arrangements are concerned, whether it would be worth while now to spend money for that. Now the Government have already accepted the principle. I can very well understand if it is a question of self-respect, then certainly I perfectly agree. If by calling this a Hindu Hostel or a Christian Hostel or a Vala Hostel and by restricting the admission of the other communities, it is but natural that the self-respect of the other communities will be affected, I can perfectly appreciate it. You may completely remove the names. Let there not be the word Hindu or Christian there. You simply say hostels attached to the College. Let us see how you are going to solve this practical difficulty. In all the hostels admission should be given indiscriminately, so far as accommodation goes to students of all castes and creeds. Now if all these buildings are situated in one and the same compound, instead of in different places, it is possible. But these hostels are situated in different places. The only place that is attached to the college is the Hindu hostel. All the other hostels are far away. I only point out the practical difficulties. I am not against the proposition and I told you that from the very beginning. I am against opening sectarian institutions. So far as the students' hostels are concerned I do not think that there should be any difference between sect and sect. In hospitals there is no discrimination. In jails you have no discrimination. All the patients in the hospitals are accommodated without any distinction. There is only some distinction so far as messing arrangements are concerned. So that there is no reason that there should be restriction so far as the hostels attached to the colleges are concerned. But we have to take things existing at present and try to solve the proposition in a practical manner. What is now wanted is to make the hostel attached to the Maharaja's College a cosmopolitan hostel. The students that are admitted now are only caste-Hindus. If we are to make this hostel a cosmopolitan one, you will have to provide cooking and messing arrangements in that hostel for different castes and if some of the caste-Hindu students go from this hostel to some other hostels, then simi-

similar provisions will have to be made there also. That is the only difficulty.

Mr. M. K. Raman.—I am quite surprised that the Hon'ble Member for Vellarappilli has discovered a great difficulty, such an enormous difficulty of kitchens; that is, if all the students of different castes are admitted together, where will be the kitchen arrangements? A very great difficulty indeed! At any rate I am glad that the Government did not feel that difficulty till now. After all for vegetarians and non-vegetarians, separate messes and separate kitchens alone will have to be made and we know that it will not come to any big sum. If the Government wants, it can certainly afford that little money. There would be absolutely no difficulty. Government never felt that difficulty at all. In fact this objection is only of an unwilling person's pretext for a reason. His second difficulty was that some of the students who are there will have to be expelled. I will solve that difficulty. There is also a resolution standing in my name which agrees with the spirit of this resolution but makes provisions for this. The resolution is: "This Council recommends to the Government of Cochin that the Hindu hostel attached to the Maharaja's College, Ernakulam, be converted from the beginning of the next school year into a cosmopolitan one, giving accommodation for all castes and classes of students, but with separate kitchen arrangements, if necessary, for vegetarians and non-vegetarians".

My resolution wants to convert the Maharaja's College Hindu hostel into a cosmopolitan one only from the beginning of next year. A few days before the colleges reopen there will be a number of applications from students. Don't select only caste-Hindus for the hostel (*Hear, hear*). Please select all classes of students. You restrict the number according to space, there is no harm. If you have only accommodation for 72, don't select 72 caste-Hindus only. Don't restrict it to certain classes alone. You call it a Hindu hostel. Yet yesterday you said it is open only to caste-Hindus and it is a privilege enjoyed by the caste-Hindus alone for some time. You have got several privileges for them. This morning I got an answer that three departments in Cochin are exclusively set apart for the caste-Hindus. How many more privileges are you going to retain. At least, let us have the younger generation of students who are to be the citizens of to-morrow, grow up in a spirit of common brotherhood and mutual toleration. There is no real difficulty whatsoever. There is only an imaginary difficulty for some people. I cannot understand where really lies the objection. It was stated here in this House that in a meeting presided over by the Hon'ble Member for Jews all the students of the college unanimously passed a resolution that they are

willing and that they are glad to live, all of them, together in a cosmopolitan hostel and that they are only waiting for the Government to open one. Certainly western education was never wasted upon them. Yet the Government says that the students are not willing, and they are not forthcoming. On the floor of this House a resolution was passed about five years ago. I brought the resolution for the cosmopolitan hostel and it was unanimously passed in this House—unanimously, in the same sense in which the Hon'ble Member for Vellarappilli used a similar word. There might have been one or two exceptions. It was passed with an overwhelming majority. About five years ago also, the Government said that they would accept it. Then recently, about two years ago, the Member for Chalakkudi brought in a resolution and it was also passed by an overwhelming majority. Does it not show that the intelligentsia of the State is for the cosmopolitan hostel? Do we not come here and represent the public opinion of the State? You have flouted the opinion of the Council, you also flouted the opinion of the public and you want to take shelter under certain imaginary difficulty. The students are for it, the people are for it and this Council is for it and it has been demonstrated several times. Then whose is the objection, may I know? I do not see wherefrom this unknown objection comes. My submission is, it is rather a matter to be regretted that our Government, in spite of repeated resolutions that are passed in this Council, still cling on tenaciously to their conservatism and do not want liberal ideas to be practised by the younger generation of students. I respectfully say you have to throw open the hostel; and you have to find accommodation. You cannot keep it closed any longer. What is your justification for giving this fine accommodation only for your caste-Hindu boys? Are not the other boys entitled to enjoy those privileges? When the hostel reopens next time, when the college reopens next time, I request the Government to take in all classes of students there and to accommodate them as far as possible, as space would permit. By this proposal I do not want that any additional heavy expenditure should be met by the Government. We have to put into practise a very salutary principle which you have accepted. It is rather a disgrace for us to keep our hostels still in their primitive caste compartments as vestiges of our ancient orthodoxy. We have cosmopolitan hostels attached to the Presidency College, the Victoria Hostel, and also another in the sister State of Travancore. There, the hostels attached to the colleges are run without any distinction of caste or creed. We have for Cochin the name of a caste predominating caste ridden country, but we want to remove that

slur from our country. As long as you prohibit our entry there it is a stigma on our community. It affects our self-respect. And a Government which has for its motto the fair words, 'Honour is Our Family Treasure' do not extend that honour to us. It is more the disgrace that we feel than the other difficulties that prompt us to move in this matter. If we get a lodging there we do not reach salvation. But honour is not extended to our community because we are Thiyyas or Valas. That is what is revolting. And it is to remove that slur that we move this and I suppose we have a legitimate right to claim that we should be recognised as other communities are recognised and that we should not be ill-treated because of our accidental birth. I suppose there would be absolutely no difficulty for the present Government to understand the difficulty felt by us. And I request the Government will be pleased to consider this and throw open the hostel attached to the Maharaja's College, Ernakulam. There is no use of experimenting this in Kunnamkulam, or in other obscure villages for the High School boys or little children. That itself shows the mentality of the authorities here. When the resolution was passed it was accepted by the Government. They said that they are practising it at Kunnamkulam in the High School. Where you have got a college in the metropolis you don't want to practise it. You want to practise it at Kunnamkulam and show it is a failure. What a step-motherly love you have for us! You expressed that you do not get students coming forward to live in the cosmopolitan hostel. But before the College reopens, if you advertise that the sectarian Hindu hostel will be thrown open to all classes of students you will find that there will be any number of caste-Hindu students as well as other students forthcoming. Now they do not do it because some of those who are in authority prevent them. They are afraid of the authorities; that is the only objection. The world is moving and you cannot, by your order or by some artificial means, restrict the current of the day. The whole atmosphere is surcharged with civilized ideas and you cannot prevent them spreading. Therefore my submission is that you should not put these barriers any longer in the way of the progress that the country is making.

Mr. C. A. Kunjunni Raja.—I support this resolution. Let us not approach this question in a way which may leave an impression that this Council is fighting for kitchens. (*laughter*). There was a resolution in the first Council that a cosmopolitan hostel may be established. I moved an amendment to that resolution to the effect that the residence may be made common but separate arrangements be made for dining (*Hear, hear*).

The resolution, as amended by me, was accepted in the first Council. I was suspecting in my mind, but I am not quite sure, that there was something more than what appears on the surface in having given my native place this honour for experimenting this resolution. If at all any unpopularity results from this experiment the Government may even say that your landholder Member hailing from Kunnampulam is responsible for that measure. I felt quite willing to take up the blame and I was watching how events were progressing and developing there. There was trouble at first. It has all settled down and the whole arrangement is working there quite properly. I must tell this House that in this matter I am speaking only my personal views. If it is the view of my constituency that you want, I am afraid, I do not know whether I will be justified in taking this attitude, because of my voters who come to 180 and odd very nearly 100 of them are orthodox Nambudiries and very nearly 40 are Nayars who have only just begun to move with the present times and as such the majority of my constituency may feel differently in this matter. But I could not leave these matters alone without giving expression to what I personally feel in this all absorbing question. At least if I am not allowed to do that, I am sinning against my conscience, and I shall take the risk for the same. So far as our progressive section of the people is concerned, on principle I do not think there is any difference; in practice also it is largely accepted. This pollution by touch and distance is not generally observed nowadays in towns—you may find the same in some degree in country parts. Now most of the communities are fighting for equality of privileges. The old ideal of castes is based on sound basic principles. All such good principles on which divisions of caste were inaugurated have disappeared. The present attempt is only a fight for privileges without caring for corresponding responsibilities. In this age you will find an orthodox Nambudiri who has to lead a secluded life taking a contract under the Abkari Department for the sale of tobacco. Castes have ceased to function in practice. The equality of man in the eye of God is a noble precept to follow. What is good has to be absorbed in our conduct. Instead of the lowering down of our standard a raising up is to be attempted. We have to look more to our duties than to our rights. I do not really find any practical difficulty in this matter, especially in the adoption of the particular resolution that is before the Council. Government can spend some more money for separate dining arrangements. We are in the ideal college in the capital of the State, and the orthodox need not resort to the college for training. Why should any man be made to feel he is inferior by

birth, he is to live as inferior, inspite of education and die as inferior. Our young men should be actuated by high ideals and this mingling together without an inferiority complexion will be salutary. Under such circumstances, I think the Government will be pleased to consider their decision and it is no argument to say that we started the hostel as Hindu Hostel and it could not be conducted on cosmopolitan lines. Do you admit all those who call themselves Hindus now into this hostel? I think you do not do it and as such it is clear you are not true to your words. I think the defence was very poor on the part of the Government. With these words I support the resolution.

Mr. V. V. Anantapadmanabha Ayyar.—I wish to add a few words to the debate on the resolution. I think the Government has already proceeded too far to retrace its steps. It has already accepted the principle underlying the resolution, and I don't think it will be proper to fight shy of it in working out the resolution. Now, so far as the principle underlying this resolution is concerned, I think there is absolutely nothing objectionable in it. There is everything commendable in it. Far from continuing the communal policy, which for some time had its hold not only in Cochin but throughout India, we have now again to enter into a policy of nationalism, the policy of communalism being replaced or substituted by national principles. We have to bear in mind that we are all cochinites and then only members of several communities (*Hear, hear*). But the Government might say that there are insuperable difficulties in the way of acting up to this principle, which it has accepted. But if the Government had been convinced that there were insuperable difficulties which could not be got over, it should have thought about it carefully before committing itself by accepting the principle. But when once it has accepted the resolution it cannot go back upon it. The difficulties which are urged on the Government side are that there should be separate messing arrangements in all the hostels attached to the College. Now so far as this year is concerned, I don't think that any such difficulty can arise. It only requires a change in the name of the Hostel from Hindu Hostel to a Cosmopolitan Hostel, because all the rooms are occupied and there is no more room for the admission of new members into the the hostel. Those who remain in the hostel will be members of the cosmopolitan hostel as every member is a member of the cosmopolitan society. But from next year onwards, at least from the beginning of the next academic year, my submission is, that the Government should try its level best to include all communities when applications are received from

students for admission into the Hostel. The students could be indiscriminately admitted into the hostel (*Hear, hear*) and separate messing arrangements could be provided. After all it is not a very difficult thing to be done to provide messing arrangements for one hundred students. Perhaps four or five sections of messing arrangements may be necessary. I do not think it will be a very difficult thing. And my submission is that this principle should be extended from the hostel question to the other questions also. There are several questions which have to be considered and several communal questions have arisen during the discussions in this House on prior occasions—the reservation of seats for certain communities and communal representation in the services. My submission is, all these things have to be removed and we have to go more upon national lines than on communal or sectarian lines. With these words I support the resolution.

Mr. P. Krishna Menon.—May I know how many of the 100 boarders in the Hindu Hostel are of the 4th class?

Mr. S. K. Subrahmania Ayyar.—About 20, of the 4th year. Generally, I can tell you, out of the 100 students about 50 will continue in the hostel. There will be 50 at least. For the past three or four years it was like that.

Mr. P. Krishna Menon.—In supporting the resolution I have just got one piece of information which is very valuable now. You expect a vacancy of about 50 seats by the beginning of the next academic year. Now, if as a matter of fact Government has accepted the principle of cosmopolitan hostels and if there is room for 50 admissions in the beginning of the next year in the Hindu Hostel, the only possible objection can be about messing or messing arrangements to be made. I do not think the Government will find it very very difficult to make separate messing arrangements for a majority of the fifty who may be from the classes which don't get admission at present. Therefore, seeing that there is a fair opportunity and seeing also that there is the acceptance of the principle by the Government, early steps may be taken to carry out the wishes of the people of Cochin and of the Council as well.

Mr. K. Mohamed Seethi.—I have also great pleasure to support this resolution. Since weighty arguments have been advanced in favour of the resolution by the previous speakers and since the Government themselves admitted that there was no argument necessary to convince them of the desirability of cosmopolitanising the hostel attached to the Maharaja's College, because Government have accepted the principle of the resolution, I don't think that there is any necessity for me to find out any

new argument in support of the motion. But one thing seems to stand in the way of the Government, if I understand the Government spokesmen correctly, and that is their desire to placate the sentiments of these communities who make use of the Hindu hostel. I do not know whether this hostel was started under any special covenant to confine it to any particular community. To my knowledge there was absolutely no special covenant, and no special agreement with any community. The name Hindu Hostel given to this institution does not debar the other communities from admission.

I have heard of Hindu Colleges and Hindu High Schools and Hindu Universities in none of which admission is denied to non-Hindus for any reason and least of all for a name. There is nothing adorning upon the name of Hindu attached to this institution, Hindu Hostel. Even if a principle be accepted by the Government they may have to consider the question of expediency. The question of expediency has to be determined with reference to the feelings of the people affected by the change now proposed. We have had sufficient and eloquent testimony to the feelings of the people concerned, by the speeches just now made by the representatives of those very communities for whom Government seek to make special provisions in this behalf. The Hon'ble Member for Cheruvirutti and the Hon'ble Member for Jenmies belong to the so called highest rung in the Hindu social ladder and they have spoken unmistakably and in unequivocal terms that such restrictions should not be perpetuated and the hostel should be thrown open to all. I have heard it said on the very floor of this House that the college students in their meetings passed unanimous resolutions to the effect that they are prepared to live in a cosmopolitan hostel, the emergence of which they would only welcome. There has not come into light any body of public opinion opposed to this idea. The Government, therefore, should not have the least doubt with regard to the unanimity of opinion in support of this resolution. Thus expediency also tells that the resolution should be accepted. In these circumstances, if the principle is accepted by the Government, there is no reason why it should not be put into practice without the least delay. As has been suggested here the Hindu hostel should be thrown open to all castes and creeds from next year forward and the legitimate desire and aspirations of the people expressed on the floor of this House on more than two occasions should be respected. With these words I wholeheartedly support this resolution.

Mrs. G. Pavitran.—Allow me, Sir, to add a few more words to those that have been already said here, on behalf of

the women of the State, whom I have the honour to represent here in this House. The women of this State are. I must say, for having cosmopolitan hostels especially for the daughters and sisters. Sometime back, at a meeting of the Cochin Women Teachers' Association, a resolution was passed to the effect that cosmopolitan hostels, on the model of the Women's College at Mylapore, ought to be established here in our State also. I was authorised in the meeting to bring it up here and when I did it, unfortunately, during that particular session, owing to the lengthy and crowded programme, the resolution did not come up for discussion, and so it lapsed with a number of other resolutions. But to-day, since this question has come up, I wish to add that the sense of the women of this State is for having cosmopolitan hostels. Of course, it has been the curse or the sad fate of women, from time immemorial, to be always blamed by men as being stumbling blocks for all their progressive ideas. But here, in this case, I can boldly and emphatically say, that they are not in any way guilty, for they have boldly declared what their attitude in this direction is. If they desire to have cosmopolitan hostels for their daughters, I am sure, they would have no objection whatsoever, to have the same in the case of their sons and brothers. I may also be allowed to say that the sisters of St. Teresa's College here, are running a cosmopolitan hostel, where all castes and creeds are admitted freely, (*Hear, hear.*) and live a very happy and cheerful life. What I am inclined to think about this affair is, that it is want of opportunities that prevent us from bringing about this reform. If opportunities are given to caste-Hindu boys and girls, I am sure they would only be very glad to live with their brothers and sisters and thus in course of time this ban would vanish. Just expressing the sense of the women of the State, I would resume my seat.

Diwan Bahadur Dr. V. Verghese.—Sir, I would like just to get up to say a few facts relating to this matter which would enable the House to see the practical difficulties in the matter. I am sure that the House will not misunderstand me if what I say has the colour of a hostility to the spirit of the resolution. Personally I may say, this has been accepted as a wholesome ideal principle and there is really no objection on the part of the Government to carry it into effect. There are certain practical difficulties.

Dr. A. G. Menon.—On a point of order. Is it the Government opinion or his individual opinion? Of course, if it is the Government opinion we expect a reply from the Director of Public Instruction.

Diwan Bahadur Dr. V. Verghese.—I am expressing my own opinion and I am voicing the sentiments expressed on behalf of the Government.

Mr. A. B. Salem.—We want to know whether he is speaking on behalf of the Government.

Diwan Bahadur Dr. V. Verghese.—Government lately built quarters for the nurses of the General Hospital. It was accepted as a cosmopolitan hostel for the nurses who are a composite body, consisting of different castes and creeds of the people and a cosmopolitan hostel was established in the premises of the General Hospital and, it is only a couple of months ago, when it was about to be opened, a few Hindu girls, about half a dozen, would not go in.

Mr. A. B. Salem.—What caste?

Diwan Bahadur Dr. V. Verghese.—Hindu caste, Nairs. The objection that they raised was that they could not live under the same roof.

Dr. A. R. Menon.—What is the charge for the hostel please?

Diwan Bahadur Dr. V. Verghese.—They have to maintain themselves. No charge. Though the Government wished to provide separate cooking arrangements, separate dining arrangements, separate bathing arrangements, separate sleeping arrangements and also to provide with caste-Hindu cooks, yet they have struck and they have objected to go in.

Mr. C. J. Mathew.—What did you do with them? Are they educated?

President.—He must be given an opportunity to speak?

Diwan Bahadur Dr. V. Verghese.—They are educated in the sense that the college educated them. Now what is the difficulty? Government have gone to the length of spending Rs. 13,000 in building. They have got a few Christian girls and a couple of Thiyya girls. Could Government tell them to live there? A petition has been presented to the Government saying that the Chief Medical and Sanitary Officer is going against the susceptibilities and their religious and customary laws. The Government has really no power. What will be the result?

Mr. E. Ikkanda Warriar.—Rightly too.

Diwan Bahadur Dr. V. Verghese.—Can the Government force the Caste-Hindus to go and reside with them? After all the difference is between the ideal and practical. There is a considerable amount of divergence and Government feel unable to force people to live and eat under the same roof, as you have now seen in the case of the Caste-girls of the Hostel. Government, while accepting this principle, can only do things

which are practicable. Very serious practical difficulties were expressed by the Member for Vellarapilli, as providing separate cooking arrangements in all the hostels. That would be the inevitable result. Government have already expressed that the hostels to be established hereafter would be entirely on cosmopolitan lines and separate arrangements will be made for separate dining and separate cooking arrangements. Here is this difficulty. Government cannot force all people to live together.

Mr. E. Ikkanda Warriar.—It was not my intention to speak upon this resolution to-day, but I rise only to point out a fallacy in the argument that was advanced by the previous speaker. The fallacy lies in this: The resolution before us does not compel anybody to go and live in a particular hostel. It is left entirely to the choice of the students. If there are any orthodox Hindus, who are not willing to mess in the hostel, we do not compel him to go and live there. Let him live in his own house, and let him, if he is satisfied afterwards that there is no objection for his living here, come and live in the hostel. That is not the case with your hospital. You were compelling the nurses, I am told, to live under the same roof. It would even appear that you are making it a proselytising institution. You cannot throw into the throats of the people your own pet notions. Let them who want to live in their own homes live there. Let them who are willing to stay in the hospital do so. You want them only during the appointed time of work. Why should you compel them? There is a deep principle involved in this. There is absolutely no comparison between that and the question under discussion. Here it is only of one's own free will that he is going and living in that hostel. Our complaint is that the Government does not provide sufficient conveniences for those who want to live together. We want the Government to do that. My submission is that the parallel does not apply and that argument should not weigh with the Members, when they cast their votes upon this resolution.

Mr. Thomas Manjuran.—Sir, I just want to give a few words in support of this resolution. I am sorry to find that the Government does not seem to consider this matter seriously. This is the third time that this resolution comes in this form before this House. And every time I have invariably noticed this resolution has been given almost the entire, the whole-hearted support of the Non-official section of the House. It must be remembered that this resolution involves a social problem. On matters like this the Government must consider who are the people who can authoritatively represent to the Government the opinion of the State, of the public of the State; whether the

opinion of the public of the State is correctly expressed by the elected representatives of the citizens of the State or by the paid servants of the Government. That is the question which the Government will have to consider. A number of representatives belonging to the Cochin Hindu community have been almost unanimously declaring to the Government that the people whom they represent, namely the caste-Hindus, who are the only people who could have possible objection to it, are almost unanimous in declaring that they do not want such a sectarian institution any more. May I know, Sir, if there is anybody competent in the State to say, no to that unanimous expression of sympathy? Shall I emphatically say that Government servants are by no means competent to express a contrary opinion? When it is stated that this unanimous expression of public opinion, expressed on more than one occasion, expressed in no unmistakable manner, cannot be given effect to because, as characterised by the Hon'ble Member for the Jenmies, of a kitchen argument, one can but laugh. That argument can never hold water. Can it be that the resources of the Cochin Government are so poor that accommodation cannot be found by the State for the convenient dining of 30 or 40 boys? I may say Sir, that I am not one who want, who believe, in accentuating caste or creed differences, but when the leaders of the caste who are affected by this resolution openly declare that they have no objection, who are the parties who have objection? Their voice is the final voice in the matter. If as a matter of fact, the caste Hindu leaders of this House are voicing the contrary opinion in this House I would be the last man to support the motion. The only other party concerned is the students themselves.

Mr. A. S. Harihara Ayyar.—No body is given the right to lead in this social matter.

Mr. Thomas Manjuran.—The other party is the students. They seem to have unanimously expressed an opinion entirely in conformity with the opinion voiced in this House by the elected representatives of the people. So that my submission is that this matter must be seriously considered. Years have elapsed since the agitation began on the floor of this House and to-day the opinion is unchanged. If anything, the opinion is more pronounced. It would not come with any good grace from the Government that because they cannot make arrangements for kitchens this unanimous wish of the people cannot be carried out. I submit that the Government ought to give serious attention to the matter and from the beginning of the next academic year the hostel ought to be thrown open as a first step in carrying out the wishes of the people.

Mr. E. Ikkanda Warriar.—Sir, I move a different motion. I move that the question be now put.

Mr. A. B. Salem.—I second it.

Mr. S. K. Subrahmania Ayyar.—Sir, I explained the Government position yesterday with regard to the present hostels. I told this House that the Government has not flouted the opinion of this House and has accepted the principle of having cosmopolitan hostels. The only difficulty that has been expressed is that we are really in the move to the new home at Ramavarmapuram and whether it would be safe or we shall be justified in incurring additional expenditure, by way of acquiring and at the same time putting up other buildings which would be required for messing rooms and kitchen arrangements. We cannot but speak of the kitchen. When you are going to convert the Hindu Hostel into a cosmopolitan hostel, where we get different classes of people, you ought to provide all conveniences for the inmates of the hostel. You cannot ask one class to go to a place a furlong off just for their food. In fact, within the same compound we ought to make all arrangements and therefore it is that the Government is of opinion that while it has accepted the principle, it will carry out the principle in full in the new college at Ramavarmapuram. Government may be permitted as it were to continue on the present lines the present hostel. I have heard with interest all the arguments that have been advanced by the Members of this House in order to convert the present Hindu Hostel into a cosmopolitan hostel. There is one part of the suggestion on which action has been taken. I believe, if I am quite correct, on previous occasions we wanted to have a cosmopolitan hostel and about the starting of a cosmopolitan hostel in a rented building, I gave notice to the students. I went to the individual students; I sent round notices as Principal to the students. The first time there was no response. But it was urged on the floor of this House that the day the notice was put was after the college had reopened. What I did, before the closing of the college for Onam holidays, was, I just put up a notice saying that we would rent a building after the Onam holidays to start the hostel after the date of the reopening and that they may give the names. I got one name and that was A.C. Raman from the Thiyya hostel. What I mean is that the authorities do not stand as a stumbling block towards the starting of a cosmopolitan hostel. The authorities, the Principal and the Professors, all these people, know as well as the other Members of this House, that the hostels in other parts of the country are cosmopolitan hostels with separate messing arrangements. Therefore we would certainly like to give that convenience also to our college students. We do not make any

difference between students of one class and students of another. We treat them all alike, whether it be in the class room or in other places. But unfortunately when we take the original Proceedings under which this hostel was started they speak of a Nayar section, the Brahmin section, etc. These rules were published in the Gazettee and naturally what we except is that the guardians would be under the impression that these students who are admitted into the hostel would be lodging and messing in the particular way they have been used to. They say they have no objection to change but there are certain difficulties with regard to that. We have to see to the insufficiency of the compound and put up certain buildings, etc. Government may take these things into consideration as much as they have accepted the principle. I believe the Government will do what they can in the matter. They have accepted the principle. Beyond that I cannot say anything. I don't think it will be possible to commit the Government to a statement that in the next year they will do this thing or that.

Mr. K. Ayyappan.—I am told that the President knows Malayalam.

ഞാൻ ആലോചിച്ചിട്ടുള്ളതുകൊണ്ട് സമാധാനത്തിനെത്തന്നെ പരിശോധിക്കട്ടെ; എന്റെ ഈ നിശ്ചയം ഈ വേർഡിംഗിൽ ആക്കിയതുകൊണ്ട് ഇപ്പോൾ ഡയറക്ടർ ഇവിടെ എടുത്തുകൊണ്ടിട്ടുള്ള സുതന്ത്ര സമാധാനമായാണ്. ഡയറക്ടർ ഒരു നോട്ടീസ് ഇടുവെന്നു പറയുന്നു. കൊട്ടാരം പോലുള്ള ഒരു ഫോസ്റ്റൽ കെട്ടിടത്തിൽ ഏതാനും സമുദായത്തിൽ പെട്ട കുട്ടികൾ മാത്രം താമസിക്കുന്നു. അവർ അവരുടെ താമസിക്കട്ടെ; വല്ലസ്ഥലത്തും, വല്ലമുക്കിലും മൂലയിലും ഒരു കെട്ടിടം വാടകക്കെടുത്തു, കമ്പ്യൂട്ടേഷിററൻ ഫോസ്റ്റൽ നടത്തുന്നതിൽ ചേരാൻ തയ്യാറാണോ എന്ന് ചോദിക്കുകയാണ് നോട്ടീസ് വാങ്ങുന്നതിൽ ചെയ്തത്. കുട്ടികൾ സമുദായ പരിഷ്കരണത്തിന് ഇവിടെ വന്നുവരില്ല. അവർ ഇവിടെ താമസിച്ചുപഠിച്ചു പരീക്ഷപാസ്സായാ പോകാൻ വന്നുവരാണ്. അതുകൊണ്ട് ഗവണ്മെന്റിന്റെ ചെലവിവിധയിൽ പങ്കെടുക്കാൻ അവർ ഒരിക്കലും തയ്യാറാവുകയില്ല. എന്നതന്നെല്ലാ ഞാൻ ബലമായ് അറിയുന്നു കുട്ടികളെ പഠിക്കാൻ തട്ടത്തിനും തട്ടത്തിനും.

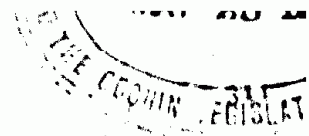
Mr. S. K. Subrahmania Ayyar.—It is not a fact.

Mr. K. Ayyappan.—It is a fact.

Mr. S. K. Subrahmania Ayyar.—Certainly not.

മിസ്റ്റർ കെ. അയ്യപ്പൻ.—അതുപോകുന്നതല്ല ഞാൻ ഒരു ഉദാഹരണം കാണുകയും ഇങ്ങനെയൊക്കെയാണെങ്കിലും കുട്ടികൾക്കു മനസ്സിലാക്കുന്നപറയുന്നു. ഇവിടെയുള്ള ഒരു മാനു മെമ്പറിന്റെ അദ്ധ്യക്ഷതയിൽ കൂടിയ ഒരു യോഗത്തിൽ വെച്ച് കുട്ടികൾക്കു

COSMOPOLITAN HOSTEL



കൾ എല്ലാവരുംകൂടി യോജിച്ച് "തങ്ങൾ ഹോസ്റ്റലുകൾ എല്ലാം കസ്റ്റപ്പോളിന് ആക്കുന്നതിന് അനുകൂലകളാണ്" എന്ന ഒരു നിശ്ചയം പാസ്സാക്കിയിട്ടുണ്ട്. ആ കട്ടികൾപിന്നെ മറിയാൻ കാരണം എന്തായിരിക്കും. അവർ കസ്റ്റപ്പോളിന് ഹോസ്റ്റലിന് അനുകൂലിച്ചാൽ മാർ പടിക്കുമെന്നു യേശുപ്പട്ടിരിക്കണം; സെലക്ട്ഡ് പടിച്ചുനിൽക്കുമെന്നു അവർ കാർ ഉണ്ടായിരുന്നിരിക്കണം; അവർ പടിക്കാൻ വന്നവരാണ്. അതിന് പ്രതിബന്ധമായി വല്ല ശക്തിയും നന്നാൽ അതിനെല്ലാം തല്ലാലും അവരുടെ കാര്യംകാണാൻവേണ്ടി അവർ കീഴടങ്ങും. ദേശീയമായകാര്യമായും തല്ലാലത്തേക്ക് പഠനത്തിന് വിരോധമായി വരുമെന്നു കണ്ടാൽ അവർ അതിനെ അടക്കിവയ്ക്കാൻ സ്വയം നിഷ്ഠിതരാണ്. അവർ പുറത്തിറങ്ങിയാൽ പിന്നെ അധികൃതന്മാർ ചെയ്തുകൊള്ളാമെന്നും രാജ്യദ്രോഹമാണെന്നും പറയും.

പിന്നെ ഡയറക്ടർ അവർകളുടെ സമാധാനത്തിൽ പറയുന്നത് അടുക്കള പണിയാറുള്ള പ്രയാസമാണ്. ആനപ്പാറ ചെല്ലമ്പോൾ കസ്റ്റപ്പോളിന് ആക്കുമെന്നു പറയുന്നു. ആനപ്പാറപ്പോകുന്നതും ഇവിടത്തെമാതിരി കട്ടികൾ തന്നെയാണെല്ലോ? വിദ്യാഭ്യാസമെന്തെന്ന് വേറൊരു സമാധാനവും പറയാനില്ല. അടുക്കളക്കാര്യത്തിൽ മാത്രമേ പ്രയാസമുള്ളൂ. അടുക്കളയുടെ കാര്യം ഇത്ര പ്രയാസമാണോ? വാസ്തവത്തിൽ ഒരു സമുദായക്കാർ തന്നെ താമസിക്കുന്ന ഹോസ്റ്റലുകളിലും അഞ്ചുമെട്ടും കട്ടികൾ ചേർന്ന് പ്രത്യേകം അടുക്കള വെക്കാറുണ്ട്. അത് വളരെക്കാലം വിദ്യാഭ്യാസഡിപ്പാർട്ട്മെന്റിലായിരുന്നു നല്ല പരിചയം സമ്പാദിച്ച വിദ്യാഭ്യാസഡയറക്ടർ ഞാൻ പറഞ്ഞുകൊടുക്കേണ്ടിവന്നതിൽ വ്യസനിക്കുന്നു. ആലുവ കോളേജിൽ പല സമുദായക്കാരും ചേർന്ന് പഠിക്കുന്നുണ്ട്. അവിടെ പ്രത്യേകം പ്രത്യേകം അടുക്കള വച്ചിട്ടുണ്ട്. ഹോസ്റ്റൽ കസ്റ്റപ്പോളിനാക്കാൻ വിഷമം തീരുവിതാകൂറിലല്ല, മദ്രാസിലല്ല, തൃശ്ശൂരില്ല, ഈ അടുത്ത വടക്കേതിലെ സെൻറർ തെരേക്ക കോളേജിലല്ല—എന്ന് ലേഡി മെമ്പർ പറയുകയുണ്ടായി—ഇവിടെ ഒരു അഞ്ചും പറഞ്ഞിട്ടു അതിനെ വധുക്കിക്കാൻ ഓരും പടിക്കുകയാണ് വിദ്യാഭ്യാസാധികൃതന്മാർ ചെയ്യുന്നത്. സംസ്കാരത്തെ നയിക്കാനുള്ള ആളുകൾ ഇത്തരം അബദ്ധപ്രമാണങ്ങൾ അവലംബിച്ചു നില്ക്കുന്നത് കാണുമ്പോൾ എനിക്ക് ഭാവി തലമുറയേപ്പറ്റി ഭയംതോന്നുന്നു. സംസ്കാരത്തെ നയിക്കേണ്ട ആളുകൾ ഇത്ര അനാവശ്യമായ നിഷ്ഠയും വെച്ചുകൊണ്ടിരിക്കുന്നതിൽ എനിക്ക് സങ്കടം വരുന്നുണ്ട്.

മെഡിക്കൽ മെമ്പർ ഇത്ര സംബന്ധമായി പറഞ്ഞതിൽ എനിക്ക് അദ്ദേഹത്തോടു അനുകമ്പ മാത്രമേയുള്ളൂ. വേറൊന്നും പറയാനില്ല. ഈ നിശ്ചയത്തിന്റെ യാഥാർത്ഥ്യം പുതിയ പ്രസി

ഡണ്ട് അറിഞ്ഞുകൊള്ളട്ടെ എന്നുള്ള ഉദ്ദേശത്താലാണ് ഞാൻ ഇതു അയച്ചത്. അദ്ദേഹത്തെ പലരും തെറ്റിദ്ധരിപ്പിച്ചിരിപ്പാൻ ഇടയുണ്ട്. ഇവിടെ എല്ലാവരും യോജിച്ചാണ്, ചിലവാടുവീഴ്ചകൾ ചെയ്താണ് ഈ റസല്യൂഷൻ ഇവിടെ പാസ്സാകുന്നതെന്ന് അദ്ദേഹം ധരിക്കട്ടെ. ആരുടേയും സെൻററിമെൻറിനു ഒരപകടവും ചെയ്യണമെന്ന് ഞങ്ങൾ ആരും ഇവിടെ ആവശ്യപ്പെടുന്നില്ല. (Hear, hear) ആരുടേയും കുട്ടികളെ നാബുഡാക്കുന്നുമില്ല. ആർക്കെല്ലാം കസ്തപ്പോളിറൻ ഹോസ്റ്റലിൽ താമസിക്കാൻ മനസ്സുണ്ടെന്നുചോദിച്ചാൽ ഭൂരിപക്ഷം കുട്ടികളും മനസ്സുണ്ടെന്നുതന്നെ പറയും. മൂന്നാം, നാലാം കുട്ടികൾ മറിച്ചും ഉണ്ടാകാം. അവർക്കുവേണ്ടി ഈ വിലയ പരിഷ്കാരം തടഞ്ഞു നിൽക്കാൻ ഒരിക്കലും പാടില്ല. ഇന്നലെ ഒരു കാര്യം പറഞ്ഞു ജാതിഹോസ്റ്റൽ പ്രവിലെജ് ആണുപോലും!

ഡാക്ടർ. എ. ജി. മേനോൻ.—ആരുപറഞ്ഞു?

മിസ്റ്റർ. കെ. അയ്യപ്പൻ.—ഡയറക്ടർ.

ഇതു ഒരു വിദ്യാഭ്യാസ മെമ്പറിൽ നിന്നും വന്നതിൽ ഞാൻ വ്യസനിക്കുന്നു. സർവ്വവ്യത്യാസവും തട്ടിയടുച്ച മനുഷ്യരെ നന്നാക്കുകയാണു തങ്ങളുടെ ജോലി; സമത്വത്തിനും സാഹോദര്യത്തിനുംവേണ്ടി യുദ്ധം ചെയ്യുകയാണു തങ്ങളുടെ ധർമ്മം; അതാണ് ജന്മസാഹചര്യം; എന്നുപറയാൻ കുട്ടികളെ പഠിപ്പിക്കണം. അതാണ് വാസ്തവത്തിൽ അവരുടെ പ്രവിലേജ്, അല്ലാതെ ആരേയും തൊടാതെയും തീണ്ടാതെയും അകന്നുനില്ക്കുന്നതു പ്രവിലേജല്ല. അതുപ്രവിലേജാണെന്നു ഇപ്പോഴത്തെ വിദ്യാർത്ഥികൾ പറയുകയില്ല. വേറൊരു സംഗതി ഞാൻ വളരെ ഭക്തിയോടുകൂടി പറയുന്നു. മഹാരാജാവു തിരുമനസ്സിലെക്കു ഇതിനെപ്പറ്റിയുള്ള അഭിപ്രായമെന്തെന്നു ഞാൻ പറയാം. പത്തു പന്ത്രണ്ടുകൊല്ലം മുമ്പ് ഒരു വാലാ ഹോസ്റ്റൽ പ്രത്യേകമായി നടത്തുന്നതിനുവേണ്ടി മിസ്റ്റർ കറപ്പൻ തിരുമനസ്സിനെ മുഖംകാണിക്കുകയുണ്ടായി. അന്നു തിരുമനസ്സുകൊണ്ടുപറഞ്ഞതു് “എന്തിനാണ് പലജാതിക്കാർക്കും പല ഹോസ്റ്റലുകൾ നടത്തുന്നത്? എല്ലാവരും ഒന്നിച്ചുതാമസിച്ചുകൊണ്ടു പാലകത്തിനു ഒരു പട്ടരെ വച്ചുകൊള്ളട്ടെ” എന്നാണ്. അടുക്കളക്കാര്യത്തിൽ ആർക്കും വിഷമമില്ലാത്ത ഒരാളെ വച്ചുകൊള്ളട്ടെ എന്നായിരിക്കാം തിരുമനസ്സിലെ കല്പനതന്നെയും. ഇതു എത്രയൊ കാലംമുമ്പു തിരുമനസ്സുകൊണ്ടു കല്പിച്ചതാണ്. ഇന്നലെ കൊടുങ്ങല്ലൂർ മെമ്പർ പറഞ്ഞതിനെ ഞാൻ ആവർത്തിക്കുന്നു. തിരുമനസ്സുകൊണ്ടു വളരെക്കാലം മുമ്പു ഇതുതന്നെയല്ല ഇതുപോലെയുള്ള പലപരിഷ്കാരങ്ങളും നമുക്കു ഭൂഷാൻതസഹിതം കാണിച്ചുതന്നിട്ടുണ്ട്. ആ മഹാരാജാവു തിരുമനസ്സിലെ ശമ്പളംവാങ്ങുന്ന സേവകന്മാരുടെ കടമ തിരുമ

നല്ലിലെ ഹിതം, പ്രജകളുടെ രക്ഷയും പ്രജകളുടെ പുരോഗമനത്തിനുമായുള്ള അദ്ദേഹത്തിന്റെ ഹിതം ഏറ്റവും വേഗത്തിൽ നടപ്പാക്കുകയായരിക്കണം. വേറെ ഇതിന് അധികമൊന്നും യുക്തയും നിയായവും നോക്കേണ്ടതല്ല. തവർമ്മെണ്ടുണ്ടല്ലോ ഒരു അബദ്ധം പറഞ്ഞുപോയി, എങ്കിലും ഒരു അബദ്ധം പ്രവൃത്തിച്ചുപോയി എങ്കിലും, It is never too late to mend എന്ന പഴഞ്ചൊല്ലു ഓർത്തു ഇപ്പോഴത്തെ ഫിന്റുഹോസ്സിൽതന്നെ എല്ലാവർക്കും പ്രവേശിക്കാവുന്നതാക്കിക്കഴിഞ്ഞാൽ വാഷമം ഒന്നും ഉണ്ടാകയില്ല. പിന്നെ ഒരു പ്രത്യേകഹോസ്സിൽ നടത്തേണ്ട ആവശ്യവും ഉണ്ടാകയില്ല.

Question put: *That the resolution be passed.*

Motion carried.

Mr. A. S. Harihara Ayyar.—I press for a poll.

The House divided:—Ayes 28, Noes 1, Neutrals 12.

Ayes.

- | | |
|-----------------------------------|---------------------------------|
| 1. Mr. V. Achyuta Menon | 15. Mr. P. Kumaran |
| 2. „ I. E. Ambooken | Ezhuthassan |
| 3. „ V. V. Anantapadmanabha Ayyar | 16. „ A. K. Kunhi Moideen |
| 4. „ A. L. Antony | 17. „ C. A. Kunjunni Raja |
| 5. „ K. J. Antony | 18. „ C. V. Kurian |
| 6. „ K. Ayyappan | 19. „ C. J. Mathew |
| 7. „ M. A. Chakko | 20. „ K. Mohamed Seethi |
| 8. „ P. C. Chanchan | 21. „ Ouseph P. Kundukulam |
| 9. „ A. Eachara Menon | 22. Mrs. G. Pavitran |
| 10. Dr. A. G. Menon | 23. Mr. T. A. Ramachandra Ayyar |
| 11. Mr. E. Ikkanda Warriar | 24. „ M. K. Raman |
| 12. „ K. P. Kannan Nayar | 25. Dr. A. R. Menon |
| 13. „ P. Krishna Menon | 26. Mr. A. B. Salem |
| 14. „ T. K. Nayar | 27. „ Thomas Manjuran |
| | 28. Dr. E. A. Veigas |

Noes.

1. Mr. A. S. Harihara Ayyar

Neutrals

- | | |
|---------------------------------|-----------------------------------|
| 1. Mr. V. K. Aravindaksha Menon | 7. Mr. P. Nilakanta Menon |
| 2. „ U. Kandar Menon | 8. „ I. Raman Menon |
| 3. „ V. K. Kochunny Menon | 9. „ Rama Varmha Tampuran |
| 4. „ T. K. Krishna Menon | 10. „ K. Ramunni Menon |
| 5. „ K. Krishna Pisharoei | 11. „ S. K. Subrahmania Ayyar |
| 6. „ T. S. Narayana Ayyar | 12. Diwan Bahadur Dr. V. Verghese |

19 B Class Tobacco Shops.

President.—The next resolution stands in the name of Mr. Ouseph P. Kundukulam.

Mr. Ouseph P. Kundukulam.—My resolution is. — This Council recommends to the Government to introduce fixed license system in rural areas for all B class tobacco shops and to abolish the existing system”.